

not be true, without determining what shall be true in the mode of representing" every subject in which there is anything belonging to them by essential relation. Obviously, as far as the gospel *can* go, and does by such relation with things claim to go, with a modifying action, it cannot be a matter of indifference whether it *do* go or not; for nothing on which its application would have this effect, would be equally right as so modified and as not so modified. That which is made precisely correct by this qualified condition, must therefore, separately from it, be incorrect. He who has sent a revelation to declare the theory of sacred truth> and to order the relations of all moral sentiment with that truth, cannot give his sanction at once to this final constitution, and to that which refuses to be conformed to it. He therefore disowns that which disowns the religion of Christ. And what he disowns he condemns; thus placing all moral sentiments in the same predicament with regard to the Christian economy, in which Jesus Christ placed his contemporaries." He that is not with me is against me." \* — The order of ideas dissentient from the Christian system, presumes the existence, or attempts the creation, of some other economy.

Now, in casting a recollective glance over our elegant literature, as far as I am acquainted with it, I cannot help thinking that much the greater part falls under this condemnation. After a comparatively small number of names and books are excepted, what are called the British Classics, with the addition of very many works of great literary merit that have not quite attained that rank, present an immense vacancy of Christianized sentiment. The authors do not give signs of having ever deeply studied Christianity, or of having been aware that any such thing is a duty. Whatever has strongly occupied a man's attention, affected his feelings, and filled his mind with ideas, will even unintentionally show itself in the train and cast of his discourse; these writers do not in this manner betray that their faculties have been occupied and interested by the special views unfolded in the evangelic dispensation. Of their coming from the contemplation of these views you discover no notices analogous, for instance, to those which appear

\* Matthew xii. 30.